3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

De las Cerimonjas

SECOND BOOK, WHICH TREATETH OF THE FEASTS AND SACRIFICES BY WHICH THESE NATIVES HONORED THEIR GODS IN THEIR STATE OF INFIDELITY.

LIBRO SEGUNDO QUE TRATA DE LAS FIESTAS, Y SACRIFICIOS: CON QUE ESTOS NATURALES, HONRRAUAN A SUS DIOSES, EN EL TIEMPO DE SU INFIDELIDAD.

805 X796 **First Chapter**, concerning the calendar and the feasts of fixed date, the first of which is the one which followeth.[1]

The first month of the year was called, among the Mexicans, Atl caualo, and in other parts Quauitl eua. This month began upon the second day of February, when we celebrate the Purification of Our Lady. On the first day of this month, they celebrated a feast in honor—according to some—of the Tlaloc gods, [776 whom they held to be gods of rain; [or]—according to others—of their sister, the goddess of water, Chalchiuhtli icue; [or]—according to [still] others—in honor of the great priest or god of the winds, Quetzalcoatl. And we may say that [they celebrated the feast] in honor of all of these. This month and all the rest, which are eighteen [in number], each have twenty days. 184]

Capitulo primero, del canlendario, de las fiestas fixas, la primera de las quales es lo que se sigue.

El primero mes, del año se llamaua entre los mexicanos Atl cacalo: y en otras partes quavitl eoa. Este mes començaua en el segundo dia del mes de Hebrero quando nosotros celebramos, la purificacion, de nuestra señora. En el primero dia deste mes: celebrauan vna fiesta a honrra (segun algunos) de los dioses tlaloques, que los tenjan por dioses de la pluuja: y segun otros de su hermana, la diosa del agua, chalchiuhtli icue: y segun otros a honrra del gran sacerdote, o dios de los vientos quetzalcoatl: y podemos dezir, que a hõrra de todos estos. Este mes, con todos los de mas, que son deziocho tienen a cada veynte dias.

Atl caualo or Quauitl eua

X796 In this month they slew many children; they sacrificed them in many places upon the mountain tops, tearing from them their hearts, in honor of the gods of water, so that these might give them water or rain.

[493] The children whom they slew they decked in rich finery to take them to be killed; and they carried them in litters upon their shoulders. And the litter went adorned with feathers and flowers. [The

5ª	d	KL. Atl cacalo, o quavitl eoa	d	1ª
1	e	En este mes matauan muchos njños	e	2
2	f	sacrificavanlos, en muchos lugares en	f	3
3	g	las cumbres de los montes: sacandoles	g	4
4	A	los coraçones a hõrra de los dioses del	A	5
5	b	agua, para que les diessẽ agua o llujia.	b	6
6	c	A los njños, que mataµan: com-	c	7
7	d	ponjanlos con ricos ataujos para lleuar-	d	8
8	e	los a matar, y lleuauanlos, en vnas	e	9
9	f	literas, sobre los hõbros: y las literas,	f	10

1. The first nineteen chapters, largely a digest of more expanded material in Chapters 20-38, are presented unannotated; most of the translators' notes will be found in their later sections. For these nineteen chapters the original has no corresponding Nahuatl text.
2. Marginal notation: *Cabeza deste calendario.*
3. Marginal notation: *Cuenta del calendario romano.*

15: Bandelier E-4 (no date) 1880 NU7 Aztec NU7

these assumptions are disproved by the facts, related even by such authors as have most contributed towards fixing them upon the public mind as recognized truths.[16] We need hardly say here,

[16] In regard to the Tecpanecas, Acosta says (Lib. VII, cap. II, p. 477): "From this it may be inferred, that among them the King exercised no absolute command and rule, and that he was rather a consul, or Dux, than a king." He further compares the Tecpanecas with the "reges" of ancient Rome (See Morgan's "Ancient Society," Part II, cap. XI, p. 297). The council was supreme among the Tecpanecans. See Tezozomoc ("Crónica Mexicana," Lord Kingsborough, Vol. IX, cap. IV, p. 11; also cap. V, p. 12, cap. VI, p. 13, "a esto respondió el rey y senado Tecpaneca: Digéroule: mira atempanecatl (que muy bien le conocian) bien conozco la humillacion y sugecion de los Mexicanos; ya es por demas, porque estan alborotados, y corajudos los Tecpanecas:") Durán (Cap. VIII, p. 64, and 65).

The Xuchimilcas were governed by two chiefs (Tezozomoc, cap. XVI, p. 25. Durán, cap. XII, p. 104. "Their chiefs, of which there were two, one of the chief-place ("cabecera" rather lineage) of Xuchimilco called Yacaxapotecutli, and the other from the milpa (this is to be interpreted as descendancy), which is called Pachimalcatltecutli, and together with them meeting many principals, said"): a joint meal after communal style is also attributed to them by Tezozomoc (Cap. XVI, p. 26).

The Chalcas also had two chiefs: (Durán, cap. XVI, p. 134, Montezuma Ilhuicamina said to Tlacaelel: "I wish, if thou agreest, to send messengers to Chalco to the chief of Chalco Quateotl and to his companion Toteocitecutli . . . ."—Tezozomoc, cap. XXII, p. 33. Cap. XXIV, p. 36. Confirmed by the action of Cortés after the voluntary surrender of Chalco, when he installed two chiefs. Bernal Diez: cap. CXXXIX, p. 154 and 155, Vedia, II).

With the Tezcucans or Aculhuas there appears always but one head-chief, but it is equally positive that the office, while remaining in a certain kin, was elective still. The fact is interesting and requires close proof. We adduce here, in a general way, Sahagun (Lib. VIII, cap. XXX. "De la Manera que tuvieron en elegir los señores," p. 318, of 2d Vol.): Durán (Cap. LXIV, p. 496). "Montezuma sent his messengers to Tezcuco, and had all the chiefs of that city and kingdom called to learn from them whom they were inclined to elect . . . ." (p. 497), "the which came, electing for King to Quetzalacxoyatzin, Neçaualpilli's son . . . ." Tezozomoc (Cap. CI and CII). Ixtlilxochitl concurs ("Histoire des Chichimèques," cap. LXXXVI). Torquemada (Lib. XI, cap. XXVII, pp. 357, 358 and 359), acknowledges that, while the choice was among the *sons* exclusively, there still was a *choice* left, but he contradicts the statements of Juan Bautista Pomar (who wrote about 1582) who says, that this choice extended to the entire *kin* of the deceased head chief. Mendieta (Lib. II, cap. XXXVII, p. 153). "Although the Indians of this New Spain inherited the chieftaincy in direct lines, they took great care in ascertaining which one of his sons had to succeed to him." He mentions the succession in the cases of Netzahualcoyotl and of Netzahualpilli, each of whom were respectively followed by what he calls an illegitimate offspring, but whose mother was a *Mexican* woman. Veytia (Cap. XIV, p. 367). "The council hardly had been informed of the King's death, when it thought proper to elect a successor, after the manner of the Mexicans . . . ." Carlos Maria de Bustamante ("Tezcoco en los Ultimos Tiempos de sus antiguos Reyes," Mexico, 1826. Part III, cap. IV, pp. 218, 219 and 220). Alonzo de Zurita ("Rapport sur les différentes classes de chefs de la Nouvelle-Espagne" translation by Mr. Ternaux-Compans, p. 12). "The order of succession varied according to the provinces, the same custom, with slight differences, prevailing in Mexico, Tezcuco and Tacuba."

The assumption of a feudal empire at Tezcuco has already been discussed. It was an invention of chroniclers, who had a direct interest, or thought to have one, in advancing the claims of the Tezcucan tribe to an original supremacy. Tribal jealousy and rivalry, such a powerful ally of the Spaniards during the conquest, continued to subsist where the Spanish domination was fully established.